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THE CHURCH SCHOOL TEACHER

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The Church School Teacher

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When Has the Child Learned?

By BERNIECE PETTINGER JOHNSON

TO LEARN means to gain, to gather, or to glean knowledge and skill. People are constantly learning, even though they may not consciously be seeking to learn. Children especially are not aware of the fact that every experience in which they participate is part of a learning process. So much of learning for everyone comes in a casual or incidental manner that for this reason it rarely is labeled learning. Most often this assimilation of knowledge or skill is just a natural part of an everyday routine.

As teachers gather to discuss common problems, learning immediately assumes an important place in the conversation. *What* a child should learn, *how* he does learn, and *when* he has learned invariably are included. Opinions on these problems may be as numerous

as the persons taking part in the discussion. Each contribution is colored by personal background, training and experience.

Curriculum

In the work of Sunday school teachers *what* the child should learn is well planned in the organized courses, such as Christian Growth Series. Prepared courses are necessary because of the diversity of training and experience of the many volunteers who are faithful teachers in Sunday schools all over the country. Embodied in this curriculum is a wealth of workable knowledge which the teacher must help the child interpret so that it will become an integral part of him. This knowledge is an essential part of the Christian faith which the church is responsible to share with the growing generation.

Conditions for Learning

How the child learns can briefly be analyzed in a summary of the conditions for learning.

1. Learning is dependent upon *elements in past experience* which are similar to those of the present. The more common elements found in the learning experience, the more efficient is the learning. Correlation of the old and the new experiences make the materials meaningful to the child. Finding out where the child is now in his informational and experiential background is essential for any teacher before the advance learning can take place effectively.

2. *Frequency* is another condition of learning. It refers to the use of practice of knowledge to be improved and is the basis for methods of drill and review. Frequent use and application of knowledge is one of the safest ways for a teacher to be sure that knowledge is retained and understood.

3. Another condition for learning which is of utmost importance is that of *economy*. The formation of correct responses in the initial stages of learning saves time and effort for both the teacher and the child. For a child to relearn something he has learned wrongly

at first requires patience. The child is not nearly so interested in the relearning as in the initial learning either so this difficulty must be hurdled also by the teacher.

4. *Recency* is a condition in learning which indicates that too much time should not elapse between learning and review to insure that learning is maintained. Unless learning is used in recent experience there is a large percentage of forgetting.

5. *The effect* of learning is a factor dependent upon the accompanying response in the individual. The child is positively affected by those reactions which lead to satisfactory solutions. He is negatively influenced by those which lead to incorrect solutions. The more satisfying the reaction, the greater the likelihood that it will be repeated. The more annoying the reaction, the greater the likelihood that it will be avoided. Pleasantness and unpleasantness have the tendency of either stamping in or blotting out learning.

6. *Intensity* is a condition of learning which plays a most important part in the whole process. The more intense the stimulus, the more intense the response. Teachers who use vividness as an essen-

A New Papacy

NOT long ago reports were released from London, telling of regulations applying to the teaching of religion in the Russian zone of Germany. Here is the gist of four of the reported regulations:

1. After September 8, all instruction in Christianity is prohibited in the Russian zone. (Only Berlin is excepted, due to the protests of the western powers.)

2. Pastors' sermons must pass censorship of the Russian police. All pastors are required to sign a declaration of loyalty to the Russian military government. This declaration includes duty to report every parishioner who by word or deed engages in any activity hostile to the Russians or in any other way expresses opposition to the Russian authorities.

3. All youth services are prohibited. All Christian youth organizations are banned. Only one youth organization is permitted, *The Anti-Facist German Youth*.

4. No child may continue from primary school to high school without having passed an examination based on Russian political concepts, and the Russian authorities possess full power of selecting students.

Parents have practically no authority in matters pertaining to school, and the spreading of religious literature from the other zones of occupation is prohibited unless it has passed Russian censorship.

What does this mean?

Plainly, that the Russians have launched a program regarding the training of the young that is intended to eliminate practically all Christian doctrines and ideals. Children and youth are to be "protected" from all ethical and religious instruction that can be regarded as Christian by either Protestants or Catholics. To be sure, adults may attend church, but they must bear in mind that the eye of the pastor is the eye of the Russian government. Moreover, children, youth, and parents must understand that if they do not conduct themselves in harmony with these regulations, reprisals await them: youth will be cut off from higher education, and adults will be dealt with in severe fashion.

And what do the occupation forces offer instead?

On the surface, nothing further is demanded than absolute obedience to the authorities. If a person

wants to be stubborn enough to believe in God and Christ, no one is going to stop him, just so he does not put Christ above Marshal Stalin. Bibles to read and use for edification and encouragement are not to be had.

About the same time as this report was released a Swedish writer reported an interview with Nicolas Berdyaev, the famous Russian philosopher of religion, who has lived in Paris since the '20's, when he found it the better part of wisdom to go into exile. In recent years he has been somewhat reconciled to the Soviet regime, though he has not returned to Russia. It may be assumed, however, that he had his information from Russia in the other hand at the time of the interview.

"What is your opinion about Stalin's attitude toward the Orthodox Church (Russian)?" asked the Swedish writer.

"It is interesting," answered Berdyaev. "A great change has taken place. During Easter the churches have been filled, and life on the streets has reflected the great festival. I hear that crowds of army men have participated in the services. I don't know anything about Stalin's own position in religious matters, but it is evi-

dent that he has seen the power of religion in the life of the Russian people; when he was summoning all the strength of the nation against the Nazis he made good use of the powerful resources of the Orthodox religion. Church persecutions have been discontinued."

Here the interviewer shot out the statement that horrifying reports of church persecutions had come from the Baltic states. But Berdyaev answered—mark it well—that these reports concerned churches other than the Russian Orthodox. The Orthodox Church has regarded itself, like communism, to have a special Russian gospel to offer the world.

Without doubt the Russian philosopher has placed his finger on the root of the matter. If the present Russian regime has abandoned its earlier attitude toward the Russian Church, this is to be explained in part by two facts: (1) The Russian Church proved to be useful when Hitler's Germany threatened the very life of the Soviet Union. (2) The Russian Church cherishes an unfaltering conviction that she possesses a gospel of salvation for the world outside of Russia, a gospel superior to that of all other churches.

Commenting on this situation, the Swedish writer Harry Blomberg points out that here political and nationally advantageous ideas are combined with an ancient messianic dream of Slavic peoples. But the result is very rugged for anybody who happens to belong to one of the non-Russian churches or countries. In the final analysis we have here another military and political great power, ecclesiastically supported, which is like the "German" dreams of Alfred Rosenberg for world domination. Not only is Russian communism as unjust as the worst kind of capitalism, but the Soviet Union appears to have consciously taken over the old messianic dream of Holy Russia and wedded it to its dogma of world revolution. The patriarch of Moscow has already appeared in the role of a counterpope. Roman Catholic churches in the East have already renounced the pope at Rome and turned to the new one in Moscow.

If Christian education has been prohibited in the Russian zone in Germany, as it was early in other conquered countries, if the pastors are supervised and in their turn supervise others, this can only be interpreted as religion subservient to temporal power. But the day

may come when Marshal Stalin and his followers appear also as the new pope in ancient Byzantine glory. The Russian czars were also the heads of the church. The revolutionists of later days, who seized the power after the last of the Romanoffs, appear to be following in their footsteps. But meanwhile something of great significance has been added: Russia's boundaries have been moved westward to the Oder River and the Adriatic Sea. The Russian popes have met the Protestant pastors, most of them Lutherans, and have all but crushed them: in the Baltic states, in Poland, Hungary, and Germany. Wittenberg is in Russian hands. Can it be that Europe is in the throes of the greatest religious struggle since the days of the Reformation?

1946

THESE lines are being written in December, the last month of the year. Their purpose is not to summarize the events of 1946, but only to ask the reader to glimpse backward to see what ground has been traversed and to look forward to sense whither we are going.

Things have happened out of which one could easily construct

a gloomy picture. Surely much of what we have seen and heard during the past twelve months has not made the traveling easy or pleasant. What we see ahead does not inspire any great optimism, even though new cars, more shirts and intriguing gadgets are promised in our future.

The plain truth is that we have made no great gain in human values. No extensive gain has been made in spiritual life. The old secularism is still with us, emphasizing the importance of material things, leaving out God and the soul, and still childishly confident of man's self-sufficiency. Even the Church is affected by this spirit.

However, the facts show clearly that the gospel of Christ has made such an important contribution to our civilization that it is foolish to suppose we can get along without it. Take the power of Christ out of present life, and foundations

that men have grown accustomed to taking for granted will soon crumble. This is a fact that Stanley Jones has highlighted in his book, *The Christ of the American Road*. While he concedes that there are several non-Christian countries that could make valuable contributions to the building of a better world, he insists with power and clarity that no country can give to human beings the place that they ought to have as human beings unless it first gives God His rightful place. And Jacques Mantain is right when he contends that democracy can never find a lasting basis outside of Christendom.

Our help is still in the name of the Lord who made heaven and earth. Let us who are called to be Christian teachers never forget that. Nor let us ever underestimate the value of foundations laid through the continued teaching of the Word of God.

He Gave His All

It was Christmas and the Liberian villagers had been asked this year, instead of receiving gifts, to give help to carry the gospel to others. And in many mission fields, they brought no money, but produce. Presently the great plates were piled high with offerings of rice and cocoa, bananas and palm nuts, pineapple and cassava. There was a moment's pause. Slowly a twelve-year-old boy walked forward and solemnly placed his feet in one of the plates.

Afterward, when the missionary questioned him, the boy said, "We are very poor. I did not have anything else to give. So I gave myself."—*National Council of the Protestant Episcopal Church*.

January

By HORTENSE HAGE STORVICK

Read a Good Book. Cozy winter evenings at home mean that we can read at least one good book in January.

A Home Visit Early in January. Most of our pupils' homes have been "all dressed up" for the holidays, and the housewife-mother appreciates a call when her house is "ship-shape." Why not get one or two or three home visits made before January is twenty days old?

Build Interest in Congregational Affairs. January is the month of many a congregation's annual meeting, with reports of progress in all phases of its work. Not only should the alert Sunday school teacher be an interested participant in the annual meeting himself or herself, but should share this interest with his class. Early in January, pupils can each draw a question from slips prepared by the teacher, bearing such questions as:

"How much does it cost to 'run' our own church during one winter month?"

"How much do we send to missions?"

"How much to education?"

"How much to charities?"

"How many new members were added to our congregation this past year?"

"Who are the officers of our congregation?"

Allow time for each to hunt up the answer to his question; usually a week is enough. Give help when needed.

Through the pupils, some parents can be made interested in attending the annual meeting.

Wise is the teacher who early starts building congregational-consciousness in his pupil's interests.

Start Work on a Christian Play. Since January days are not too full of conflicting activities, this is a good month in which to schedule rehearsals on a play worth producing, one with a message for both participants and audience.

Suggestions for Church School Dramatics:

1. Encourage creative effort in producing original dramas and pageants.

2. Choose published plays with great care.

3. Teacher or director can encourage good sportsmanship in the casting of parts. Making it a democratic, shared affair, after praying for co-operative spirits, reduces the chances of hurt feelings.

4. Chart the full schedule of rehearsals.

5. Choose dependable properties, costuming, and staging committees.

6. Open each rehearsal with prayer.

7. Insist on clear enunciation, slow-enough delivery, and loud-enough voice from the outset.

8. No talking by characters "waiting their turn" during rehearsals.

9. Have two dress rehearsals.

Some plays found usable for Sunday school class production are:

BIBLICAL

Absalom—My Son (Martens). 3-act play faithfully reproducing in dramatic form the story of David and Absalom. Inspiring. 11 M. 7 W. 4 extras. .35

Burden Bearers, The (Wilson). Dramatic 1-act play based on the story of Simon of Cyrene, appropriate for Lent, and all seasons. 5 M. 1 W. 2 Ch. .35

The Boy Mark (Waite and Hoppenstedt). Biblical play for children, using thirteen children. In simple scenes with little or no setting, presents story of the Gospel writer Mark, as a little boy, bringing in other biblical characters. .25

CHRISTMAS SERVICES, PLAYS AND PAGEANTS

Biblical Christmas Plays for Children (Higgins). Five short plays for all ages of children. Easy to produce. .40

Eternal Life (Eastman). One act. 2 M. 3 W. boy or girl. Dramatic incident in a family air-raid shelter. Makes use of Christmas carols or Lenten hymns. .35

Least of These, The (Field). Based on Tolstoi's story, "Where Love Is, God Is." Tells the story of the old cobbler who discovered that God may be found in his own poor shop when he opens its doors to the needy. 3 M. 3 W. 5 ch. .35

Peace I Give Unto You (Wilson). A Christmas peace play that tells of two brothers fighting on opposite sides, and their reaction as they hear the Christmas story in no man's land. A telling appeal for love and forgiveness. .35

Why the Chimes Rang (McFadden). The ever popular pageant play of the little boy who made the Christmas chimes ring by his small but sincere gift. Four speaking parts. Complete directions. Royalty \$5.00. .35

GENERAL

A Certain Just Man (Martens). One act play showing Josiah Bancroft as he is sent back from the gates of eternity to review the last hour of his life. A social problems play. 3 M. 4 W. .35

Howl of the Wolf, The (Neff). A folk play in one act. A touching story of the superstition and destitution of the Southern mountain people and the healing touch of a country nurse. Could be used as a home missions play. 2 M. 3 W. 1 ch. .35

Lost Church, The (Wilson). A typical man of the world, who sees no reason to give the church his support, is permitted to live one day in a churchless world. 3 M. 8 W. 1 ch. 40 min. Excellent. .35

Why Should I? Compiled by Harold A. Ehrensperger. Five prize winning plays on temperance. Includes: "Why Should I?" "We Reach for the Stars," "Sentence," "In the Best of Families," "The Toast." .25

MISSIONS.

Bright Day Tomorrow (Benson). Foreign missions. .15

The Color Line (MacNair). One-act play of China. .25

Frontier (Benson). Honan missions. .15

His Book (Edland). A home missions playlet for juniors. A charming sketch showing the effect of the gift of the Bible on a Mexican boy. .10

Little Seekers (Benson). A children's missionary play written to be played in the chancel or on a platform. Easily adapted to large or small casts. China, Africa and India fields are represented. Six main speaking parts. .15

Livingstone Hero Plays (Ferris). Four simple dramatizations of episodes from the life of David Livingstone for children, to be used together or separately. .15

- No Different** (Wood). A children's home-missions play on the migrants. In three well-written scenes this play portrays the influence of a Christian migrant center on children who attend it. .15
- Outpost** (Clark). A one-act missionary play showing the trials and triumphs and humorous stick-to-itiveness of a missionary doctor in India. Outstanding. 4 M. 2 W. 2 ch. .25
- Tara Finds the Door to Happiness** (Means). A children's missionary play of India. This play for juniors shows the happiness brought to Hindu children by Christianity. 7 girls, 2 boys. .10
- The Garden of Friends** (McGavran). A lovely play on life in a Christian school in India. For junior girls. 13 girls. .15
- We Call It Freedom** (Wilson). A highly dramatic and vigorous presentation of American social and racial issues. One act. 4 W. .15

HUMOROUS

- There Goes the Bride** (Ziegfeld). Full evening. A 3-act farce. Good clean fun. .50

SPECIAL OCCASIONS

- Crown of Thorns, The** (Agnew). 4 M. 2 W. 1 b. Full evening. Moving drama of the time of Christ's crucifixion. Stephen, Pilate, Pilate's wife, and the Roman Soldier are excellent characterizations. Marah loves Stephen and comes to embrace his religion too. .35
- Religious Plays for Women**. Various authors. Includes "The Lord Is Risen," for Easter; "The Destiny of Mothers," a Biblical Mother's Day play for two women; "A Mother's Farewell," a Biblical play for three women for Mother's Day or general use; "One Holy Night," a Biblical Christmas play for 4 W.; "Widening Circles," modern missionary play, 8 W. and extras; "A Simple Matter of Arithmetic," modern stewardship play for 3 W. .50

To supplement the above list, the writer of this article asked Miss Carolyn Joyce who has produced notably worth-while plays at Hennepin Avenue Methodist Church in Minneapolis to recommend some. From her letter in answer we quote:

"A play to be suitable for church production, to my way of thinking, must be:

"1. One that the director and cast not only like, but are enthusiastic about.

"2. It must be well enough written and of high enough quality as a play—in theme, plot, interest—to be worth the time spent on it in memorizing and rehearsal.

"3. It must make a definite contribution to the program of the church.

"A—If a serious play—with true religious content.

"B—If a comedy—with a tone that never violates good taste and wholesomeness, and moreover contains an idea that is in line with Christian ethics.

"You should get Dr. Fred Eastman's book **Drama in the Church**, Willet, Clark & Co., Chicago. It has an excellent bibliography.

I'm enclosing one list of plays, and would suggest that all these publishers have religious plays catalogued in their indexes: Baker Plays, 178 Fremont St., Boston, Mass.; French & Co., 25 W. 45th St., New York, N. Y.; Longman Green, 55 Fifth Ave., New York, N. Y.; Dramatic Publishing Co., 59 E. Van Buren St., Chicago 5, Illinois. (Catalogs free on request.)

Thy Kingdom Come by Florence Converse (French or Baker) is a lovely Easter play. 3 Roman soldiers, 4 Galilean children and extras, if desired. Tender, strong, a very modern message.

Come, Let Us Adore Him by Victor Starbuck. The Dramatic Publishing Co., is a moving and beautiful Christian play with a large cast.

We Call It Freedom by Dorothy Clarke. Wilson Friendship Press, 156 Fifth Ave., New York City. 15 cents. 4 women. Negro question. Good.

With Silver Wings by Helen M. Clark. Friendship Press. 25¢. 4 men, 1 woman. On India.

Empty Hands by Helen M. Clark. Friendship Press. 15¢. 6 men, 1 woman. On India.

Using Drama in the Church by Florence Moseley. Bethany Press, St. Louis 3, Mo. Is a very good little book and has an excellent list of plays.

"A partial list of some plays (One-act) that have proved their worth follows:

He Came Seeing by Mary P. Hamlin. One act. 3 men, 2 women and neighbors. Baker Plays (178 Tremont St., Boston, Mass.). 35¢ a copy. \$5.00 royalty. The best short religious play I know.

Dust of the Road by Kenneth Sawyer Goodman. Baker Plays. 50¢ a copy. \$5.00 royalty. 3 men, 1 woman. Christmas or Easter, or any time. A mystical play of Judas' return to earth to redeem a soul.

Tardy April by Louis Wilson. Baker Plays. 35¢ a copy. A heart-warming and entertaining play with a vital missionary message.

A Voice Said Go by Richard Terrill Baker, 150 Fifth Ave., New York City. Board of Missions and Church Extension. 10¢ a copy (Excellent!). Radio technique, a half dozen principals and a chorus. Stirring missionary message.

Hands That Give by Marion Wefer, 420 Plum St., Cincinnati, Ohio. 10¢ a copy. 4 women, 2 men, a boy. A play interpreting Christian stewardship in very human terms.

Haven of the Spirit by Merrill Denison. Dramatists Play Service, 6 East 39th St., New York City. 30¢ a copy. A play of Roger Williams and his fight for religious liberty in Providence, Rhode Island.

Shadow of a Great Man by Esther Willard Bates. Baker Plays. 35¢ a copy. An exciting play of the slave underground and Lincoln's influence in Pre-Civil War days.

The Separatists by Mary P. Hamlin. Samuel French, 25 West 45th St., New York City. 3 women, 6 men. A play of the religious struggle in England preceding the coming of the Pilgrims to this country.

Why Should I? The Abingdon Press, Chicago, Ill. Five excellent, prize-winning temperance plays compiled by Harold Ehrensberger.

Have a January Outing. A winter picnic is novel enough to interest most "young bloods," while skating, tobogganing, skiing and hiking depend somewhat on the locality. Every community has interesting things to do, and a home

in the congregation that is not afraid of snowy boots or the work of serving hot soup, or waffles, or cocoa and sandwiches to red-cheeked, sparkly-eyed young pillars of tomorrow's church.

Awaken Deeper Interest in the Church Year. While we are all learning to write 1947 instead of 1946 is opportune time to ask our pupils: "What do we mean by the Christian Year?" The Sun Year or Civil Year is the period of time it takes the earth to move around the sun, while the Christian Year moves around the Sun of Righteousness, our Lord Jesus Christ. Divided into semesters like our public school year, the first half tells us what Jesus does for us, and the second tells us what He is doing in us and through us Christians of the church. Just as the Civil Year has its calendar, so does our Church Year.

"When did we have New Year's Day in the Christian Year?" On December 1, Advent Sunday. Advent is the time of preparation for and expectation of the coming of Christ. At Christmas we express our joy over Immanuel, God with us, as we sing, "Joy to the World, the Lord Is Come."

Some of our church festival days move, as do Easter and Pen-

tecost Sundays, but the festival we observe in the church today, Epiphany, does not move. It is always January 6, and the Sunday nearest to that date is called Epiphany Sunday.

"Look in our class dictionary, Dick, to see what it says about Epiphany."

Dick reads: "A feast celebrated January 6, commemorating the coming of the Wise-men or Magi as being the first manifestation or showing forth of Christ to Gentiles."

"What Bible passages remind us that Christ came for all, Gentiles as well as Jews." "Lo, I bring

you tidings of great joy which shall be to all people." And the promise to Abraham: "In thee shall all the nations of the earth be blessed."

Epiphany is also called the Festival of Three Kings, the Festival of the Star, and Twelfth Night, since it is twelve days after Christmas.

Look in the Hymnal. What are the Sundays following Epiphany called?

Altar parament color? Green, the color of Christian hope and happiness, typifying Christian faith in the good in the world, in the guidance of God, and in the resurrection of the dead.

*Laymen Are Evangelists**

By G. GERALD SIAS

THE RIGHT kind of Christianity is the most contagious thing in the world. A chief Christian virtue is that of making others, who know you as a Christian, want the secret of a radiant Christian personality. The strength of the church is a tribute to the radiance of Christian lives of many generations. Bishop John M.

Moore, of the Methodist Church, placed an arrow on the target of the mind when he said, "The evangelistic temperament in a church gives it productive and reproductive capacity. No church dies that has it; no church lives long that neglects it. The church in its religious warmth, in its spiritual passion, in its zeal for salvation and its loyalty to Christ as a Saviour is the pre-eminent evangelistic agency." This warmth, zeal, and

*This article was made available through the syndicated services of the International Council of Religious Education.

passion is radiated through persons dedicated to the winning of people to Jesus Christ as Lord and Saviour.

The early church was a witnessing church. Their radiant faith transmitted the light and the gospel to others. A church filled with glowing members will be a growing church. Evangelism is the task of the whole church. The success of the evangelistic program of a church depends on how many and how well people bear their witness for Jesus Christ.

The evangelistic temperament of a church may be gauged by many things. *First*, how many people, by name and address, it has on the prospect list for which it as a church feels definite responsibility. *Second*, how many people are definitely interested in securing decisions for the Christian life? This should include teachers, choir leaders, officers in women's organizations, youth groups and the church school. *Third*, the kind of program a church has to recruit people as lay evangelists and to give them training. *Fourth*, does the preaching and the teaching of the church point toward decision for Christ and the Christian life and the commitment of life and its resources to the Kingdom enterprises?

In the early church every member was an evangelist. When the dispersion came and the Christians were faced with possible persecution and death "they went everywhere preaching the gospel." They made the most out of the least opportunity. There is much evidence today that the vast majority of Christians have reversed the process, making little out of great opportunities that come to win others to Christ and the Church.

As an approach to the task of evangelism, churches in increasing numbers are using lay people in their evangelistic programs. An honest evaluation of the older type of mass evangelism convinces one that the excellent results obtained by many evangelists was due to the vast amount of personal work done by lay people who were concerned about the lost.

The most successful way to secure lay participation in evangelistic work is by personal interview. General invitations fail at two points. First, few people respond, and second, those who do respond may have more zeal than ability. Before people can be enlisted the church must have an evangelistic department composed of persons who have both interest and ability. Their approval and personal com-

mitment can be secured if a few leaders will formulate a sensible program. The next step is to decide how many capable persons one may reasonably expect to participate in a full scale, full time evangelistic program of the church. Realism at this point will save the church from visionary schemes. Teachers, youth leaders, earnest deacons and trustees, as well as other interested laymen, young people, good women, and heads of organizations may be expected to co-operate at the outset. Upon arriving at an honest decision as to the scope, plan a year's evangelistic work which will make possible the participation of a large number of people.

A varied program may include an evangelistic meeting, a program of visitation evangelism, and the maximum use of the regular services of the church. In connection with an evangelistic meeting many people will agree to take a number of names to secure attendance, and as the interest of these people grows the sponsor will naturally begin to talk to them in terms of decision. These sponsors will grow into evangelistic visitors if given guidance and encouragement. A special week prior to Palm Sunday, Easter, Mother's Day, Pen-

tecost, or Christmas may be set aside as a time for special intensive visitation on the prospective members of the church.

Essentials for Visitation

For such a project three things are essential. *First*, a good prospect list. The list will be made up from several sources such as those on the membership rolls of classes in the church school; the names of other members of families where one or more persons in the family belong to the church; visitors who have recently attended church; young couples recently married; families who have received service from the church through seasons of sorrow; members of church organizations but not members of the church, and names secured from a religious survey either through the schools or by house to house canvass and finally parents of new babies and small children.

The next step is to determine how many visitors you need to cover the assignment. From actual experience, for the average visit a team composed of two men is best. Such a team discourages a drift to domestic talk or to the level of a mere social call. For special cases teams of man and wife do effective

work. Other visits may be well handled by a team of two women. Teams of young people, either two young men, two young women, or a young man and a young woman, can do excellent work with individuals of their own age. If there are parents whose decision is desired, older persons should make the visit or a special team composed of one adult and one young person may take the assignment. A leader who gets a mental picture of a large variety of types of persons to be seen will think in terms of a wide variety of visitors. Usually one team can actually visit ten to fifteen homes in five nights. The visits do not need to be long.

The minister will need to visit his workers to secure their co-operation. Best results are secured when they actually sign a card indicating willingness to work through the week. When this procedure is followed teams can be arranged in advance. This is a great advantage. Following the week of visitation one night a week may be used to keep the program going.

The third *must* is *training*. Two procedures may be followed. First, a period of instruction or a school in visitation evangelism to be followed the next week by visits in

homes. All assignments are made at the beginning of the week with a check-up meeting at the end of the week. This method has some disadvantages. People get discouraged unless they meet with others who succeed and from whom they learn and gather enthusiasm. A preferable method is to have a modest meal which can be quickly served, each night for four nights. The leader gives specific instructions each night about the type of visit for that evening, taking care that assignments and instructions are related. The group is sent out after instruction and prayer to make the visits. Reports of successes and difficulties are a part of each night's instruction period. A schedule for four nights may be arranged as follows. First, Transfer of Church Memberships. Second, The Family Situation, in which visits are made to secure decisions where some of the family are already members. Third, Parents of Youth and Children. Fourth, Young Persons. It is better to launch a visitation program with fewer teams that can secure results than to use persons who are not fitted for Visitation Evangelism work.

No amount of organization, zeal, or salesmanship can compensate for

sincerity, conviction, kindness, and understanding. At no point in all the program of the church is it so important that the heart be warm and the head cool.

A vast opportunity is overlooked by the average church and layman in general, in regard to the regular worship services every Sunday. Any person who honestly cares about those outside of Christ and the church can bring at least one person to church enough times in a year that his decision can be secured under the normal program of the church. When ministers have the opportunity to preach to prospective members their preaching will take on an evangelistic quality which can not come under any other circumstances.

The record of the average church member is pitiful in relation to the evangelistic program of the church. It takes 21 adult members a year to secure one convert in Protestant America. Laymen want to be soul-winners but they need to have specific duties and a method by which they can have specific training. When these are provided, evangelistic work can be

done by an average church member.

Many churches grade the prospects on their prospect rolls into three classes. (a) Those from which one may reasonably expect decisions. (b) Those interested. (c) Those for whom the church is morally responsible but who will require a great deal of cultivation. A vast number of people can work with the (c) group to secure active interest and attendance. Another group who do not feel they can ask for decisions for Christ and the church can be used in reporting progress and interest from the (b) group. A smaller, well trained group work on the (a) group. This will hold true whether the project be an evangelistic meeting or a visitation program. The entire program must be organized. Every church has to plan its evangelistic work, then work its plans prayerfully, carefully, consistently. There is a way every person in your community can be won for Christ. It is within the scope of your calling as a minister, teacher, a layman, to find that way for as many persons as you can.

The Church Must Bear Witness to the Growing Generation

By STANLEY L. JOHNSTON

IF a solution could be suggested for the many unsolved problems of mankind, something that would heal the troubles of nations and individuals, the entire world would rejoice. And yet that solution is so simple to Christians that they earnestly pray that the world will soon recognize that Christ gave the answer over two thousand years ago. The world needs more men and women imbued with a love of Christ and willing to use their time and talents to teach the boys and girls of the world as Christ would have them taught. The church schools must teach as never before a deep appreciation for the Bible and bear witness of Christ to a growing generation. Then world leaders and a consecrated citizenry would declare with sincerity and understanding, "Whereas I was blind, now I see." Likewise, they would read with understanding, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world?"

Throughout the history of America, stories are recorded of the courage, trials, and hardships of the men and women who established homes and built a great nation in a wilderness and founded it upon Christian principles so that it would endure. They also believed that a democratic form of government is the best kind for the nurture of Christian ideals and for freedom of worship.

Many of these men and women were earnest Christians—unselfish because of lives surrendered to Christ—men and women who testified to the depth of their Christian experiences and Christian knowledge by their daily example. Their words were respected wherever they went because their lives bore fruit of the spirit. They were men and women who were truly "Giants in the Earth." Others were not motivated by a love of Christ. Their lives had the wrong perspective. Theirs were wasted efforts, occupation with many useless activities and little of lasting value accomplished. In some cases

their lives were destroyed or devastated by sin.

How can the Christian message, made powerful by the living example of these early pioneers, be made to live in the hearts and minds of all America?

The challenge to America is for more people to turn back to God. It must begin with the children. Parish evangelism and parish education must go hand in hand. In the United States and Canada today, only 50 per cent of the children, young people, and adults are receiving systematic religious instruction. In the Augustana Synod, for example, the total Sunday school enrollment is about 100,000 children, young people, and adults. This is ten per cent less than it was ten years ago. In 1924 there was an enrollment of 46 pupils to every 100 confirmed members in the church. By 1944 the number of pupils in the Sunday school was only 33 to every 100 confirmed members in the church. About 85 per cent of the growth of Protestant churches is gained through the Sunday school. How long will the church continue to grow if more children are not reached with the Word of God?

Of the criminals of America, 95 per cent are coming from the

50 per cent not receiving religious instruction. If a strong America is desired, and if Christians are earnest in carrying out the will of God, a concentrated effort must be made to reach this large group with systematic religious instruction. A check-up should be made of the church and Sunday school records of former years—confirmations, baptisms, weddings, members dropped, and pupils “withdrawn” from the Sunday school. Inquiry should be made among children’s playmates and schoolmates, among new families moving into the community, among families in outlying communities not now served by the church, among families contacted through the community survey, and among visitors who attend Sunday school classes.

Christian education begins in the home. To the mother and father, the child is a great gift from God. Through parenthood they have been entrusted with an immortal soul, and to them is given the irrevocable injunction to train up a child in the way he should go. What are their responsibilities? Did not God state that man is a temple of God? If the child is a dwellingplace for the Spirit, a solid foundation must be laid through Christian nurture. With-

in the child is great potentiality for good or evil, depending upon whether or not the life is identified with that of Christ. This boy or girl might become a possible world statesman whose Christian influence would be felt throughout the world, or a devoted and powerful missionary, or a great surgeon—or just a humble Christian whose spark of divine power might change the whole perspective of life about him. It is the duty of the parents and others to help mold this life to the will of the Master, and it is every individual's responsibility to see that no undesirable influences hinder this growth. As yet no bad habits or great sins have become firmly fastened upon the child. It is our responsibility as Christian teachers to see that our pupils grow up in Christian nurture, learning to love Christ and to follow Him in daily living.

It is not enough for the children of America to attend the finest public schools that the world has ever seen. These schools have won the respect of the world because of their secular achievements and their continual improvement and advancement. Yet the principle of religious freedom in America may more accurately be expressed as

freedom from religion. In order to provide religious freedom, the whole area of the spiritual life of those who do not attend church school has been neglected. Public education has become education without Christ. The church and the Sunday school must reach out to care for the spiritual life of all boys and girls. They must be led through instruction to a consciousness of the power of Christ. This is the only hope for America.

Instruction in morals and ethics usually proves fruitless unless that instruction is identified with or motivated by Christian love for someone. Men and women often become great because of the Christian love of a mother, father, or some Christian friend. The will to do good is best motivated by a love for Christ. "If a man love me, he will keep my word." "Thy word have I laid up in my heart that I might not sin against thee." "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word."

The home, the Sunday school, the weekday church school, and the vacation Bible school provide opportunity for Christian education, Christian nurture, and evangelism. It has been said that only 17 hours of instruction a year is

received by the child through the Sunday school. This indicates that greater emphasis must be given to instruction in the other agencies of the church. Likewise, more instruction, worship and Christian growth must take place in the home. Many individuals are so absorbed in their work, business, hobbies, and amusements that little time is given for their own Christian growth or that of their children. Therefore the responsibility of the church school and other church agencies to provide a more effective program is extremely urgent.

With a program so urgent as the evangelism of the boys and girls of the world, the best church school materials for instruction, adequate buildings and equipment, and better-trained teachers are imperative. The time is past when the support of the Sunday school can come from the pennies, nickels, and dimes of the children. The cost must become a definite part of the church budget with adequate support for an educational program equal in proportion to that of the public school. The world is facing a crisis, and the church and its schools are the only hope of mankind.

Church school teachers filled with the Holy Spirit and a love of

Christ are urgently needed. They must recognize their calling as that from God and that there is dignity and honor in the position of the Sunday school teacher. With so high a calling, a consecrated teacher expresses a desire for greater Biblical knowledge, better teaching methods, and more knowledge of child psychology.

The pastor is not an errand boy in this important program of parish evangelism through the church school. He is a field general, directing the efforts of everyone in his congregation. His board of deacons is his board of education, and every member of his congregation must become a worker in God's vineyard.

THE DOOR-STEP

By M. LOUISE C. HASTINGS

All that is left of the old house

Is the Door-Step.

A bride was carried over it

Long ago;

Little children played upon it

Or stumbled over it

Rushing for Mother to kiss away the
tears;

Many feet have crossed it—

Feet long since stilled.

Nothing is left of the old house . . .

Just Memory

And

The Door-Step!

"Come Up Higher"

By M. LOUISE C. HASTINGS

IN "The Missionary Doctor," a story of Africa by Mary Floyd Cushman, is a very significant incident. The doctor had given a boy, who worked for her, some cloth for his wages. When she saw him next he wore the old ragged clothes. She asked him how it happened that he was not dressed in the cloth he had earned. He replied that his grandfather (Sekulu) took it. His grandfather was the head of the family. As she talked with him, his eyes gleamed. "Some day I shall be a Sekulu," he said. "Then things will be mine."

This reminds me of an incident that took place in our living room. Two neighborhood boys were enjoying our fireplace with us. One was six and the other twelve. Michael, the older one, was feeding the fire now and then with wood and pine cones from the wood box beside the hearth. Charlie started to put on some wood, when I said, "No, Charlie, you are not old enough yet. Michael is the one who tends the fire today." Little Charlie settled back on the old-fashioned sofa. "I'll be a Mike some day," he said.

Both incidents have the same point of view—looking forward to something better, more interesting and greater. It is the forward look, is it not, that keeps us all courageous, brave and able to meet the worries and problems of each day?

There is always something beckoning us on to better things. "Come up higher" is a call that we often hear. Lifting better up to best is a purpose we should cultivate. It is a purpose that parents and teachers may well urge their boys and girls to keep in mind. There is always something beyond that is worth knowing. Just around the corner may be golden opportunities awaiting us. Just around the corner we may meet experiences that will make life richer in many ways.

Everybody needs the urge for something greater than is known. Yet we should always keep in mind not to be dissatisfied with what life gives us. We should accept graciously what is ours, and make the best of it and be happy with it. The urge to "Come up higher" should never create unhappiness if the call can not be met at once. Sometimes the climb is long and difficult, but there is joy along the way.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

"Dangerous Decline" Checked. At the convention of the United Lutheran Church at Cleveland, Ohio, it was officially reported that the dangerous decline in Sunday school enrollment, which had been in evidence in all the major denominations during the past ten years, was checked in the United Lutheran Church in 1945, with an increase of 7,650 pupils reported for the year.

Two major plans were announced by the Board of Parish and Church Schools in its strategy to reach the million goal in enrollment in 1950. The first is called the Ambassadors for Christ Program, and lays its major emphasis upon using pupils to win more pupils. The second plan is called the Sunday School Enlistment Demonstration. The entire staff of the Parish and Church School Board will be engaged in giving such demonstrations throughout the church during 1948.

Some fifty veterans of World War II are conducting speaking tours in behalf of the need of re-

ligious education in the congregations of the church. They tell how the teachings of the church helped them through the rough spots of the war, and how they will help prevent future wars. Their addresses are creating renewed interest in the Sunday school.

Five new members have been added to the Board's staff of workers. A special committee has been appointed by the church to study the Christian day school, commonly called the parochial school, question and to report a proposed program at the 1948 convention.

* * *

A Grateful Congregation. Miss Florence Johnson of the St. Paul's Church (Augustana Synod), East Chicago, Indiana, was recently honored for her twenty-five years of perfect attendance in and devotion to her Sunday school. At a special program, words of appreciation were expressed by the pastor and other speakers. She was presented with a wrist watch and twenty-five roses.

An Entire Issue of the *Lutheran Witness* (Missouri Synod) was recently devoted to the discussion of religious education. The issue has an extra number of pictorial presentations of the educational work of the synod, including the Sunday school, the vacation Bible school, the Christian day school, and higher education up to Valparaiso University at Valparaiso, Indiana. In spite of its emphasis on the value of the Christian day school, the synod is not neglecting to improve its Sunday schools. "Parishes are learning to improve the quality of the teaching and equipment in their Sunday schools," says an editorial. "They are learning to extend the influence of the Sunday morning hour over the entire week and through all the thinking of the pupil. Sunday schools are learning not merely to expose children to the Bible, but to plant and foster Christ in their hearts."

Secretary A. C. Stellhorn reports that "the parochial school [also called the Christian day school] is definitely gaining in popularity. Last year we received reports of 120 new schools contemplated or established; this year the reports continue, and some of them are outstanding. Dr. A. W.

Brustat, the new Secretary of Education in the Atlantic District, states that by the fall of 1947 'fourteen additional new schools are a certainty and one or two high schools a probability.' Since 1945, as a further sign of interest and progress, the following Districts have established the office of Secretary of Education: Atlantic, Eastern, Iowa East, Kansas, North Dakota, and North Wisconsin. The Northern Illinois and the Central Districts are calling assistants. There is an increasing popularity of the Lutheran school among non-Lutherans, causing many of our schools to be swamped with applications for admission. Last year the schools of Southern California turned away one-third as many children as the total enrollment. Albuquerque, N. Mex., alone turned away more than 150 applicants; numerous schools have waiting lists."

He also calls attention to the fact that: "Among other church denominations, reports of the establishment of full-time parochial schools and the publication of articles urging such establishment are multiplying. Baptist, Episcopal, Evangelical and Reformed, Presbyterian, Mennonite, Chris-

tian, and even Jewish parochial schools have now sprung into being. The Christian Reformed have always had a fine system of schools."

* * *

Inter-city Contest. A contest to determine which of two Sunday schools in different cities can make the biggest gains in a six-week period has been started by Holy Trinity Lutheran Church, Buffalo, and Reformation Lutheran Church (both A. L. C.), Rochester, N. Y. New members count five points each, and one point is credited for each person attending Sunday school. In addition one point is given for every Sunday school pupil attending church worship and fifteen points for each teachers' conference held to improve teaching methods.

Rev. Ralph W. Loew, pastor of Holy Trinity Church, and Rev. Alfred L. Beck, pastor of Reformation Church, conceived the idea with the hope that they might learn something from each other's religious education methods. Both churches are located in the heart of their respective cities and face similar problems.

Study of Christian Higher Education. The tenth annual conference of Lutheran college faculties was held at Augustana College, Sioux Falls, S. Dak., October 4-5, 1946. Of the twenty-eight member colleges, eighteen were represented by 96 persons, not including the Augustana faculty. The purpose of this organization is to think and act together with the purpose of "making our church colleges count for the upbuilding of the Kingdom in these critical times."

* * *

Unusual Sunday School. "The Sunday school at Long View Hospital, a state hospital at Cincinnati, Ohio, for the mentally ill," says *The Lutheran Witness*, "has in the course of fourteen years under God's blessing developed into the largest project of its kind in the state, perhaps in our country. The average attendance has stood between 325 and 375 adult patients, nurses and caretakers. Experienced and devoted teachers drawn from local congregations, have charge of the instruction and receive special preparation for each lesson. Pastor George H. Kase, assisted by Pastor Alb. A. Fenner, is in charge of the project."

Home Education

Issued by the National Kindergarten Association

A Little More Thoughtfulness, Please

By HELEN GREGG GREEN

AUNT CLAUDIA and I were calling on the Bruce family.

"Mother has just bought me a very smart second-hand car!" eighteen-year-old Ainia told us, her eyes dancing.

Aunt Claudia and I glanced at Ainia's father.

"And Mother bought us new bicycles!" the twins announced in one breath.

Just then the father excused himself and the mother also left the room for a moment.

"Wasn't it good of your father and mother to buy you those presents?" remarked Aunt Claudia.

"Oh yes," Ainia spoke up, "Mother's always surprising us."

"Mother—and Father?" Aunt Claudia asked gently.

"Why, yes." Ainia seemed surprised. "I never thought of that; I guess it is Father who works hard to give Mother the allowance that buys all the surprises."

Just then her mother returned. It seemed she had overheard the conversation. "Thank you," she said simply, looking at my aunt. "Long ago, I ought to have done what you just did so nicely."

Later, Auntie said to me, "I've known several families in which the attention and appreciation offered to one parent far outweighed that shown to the other, although Father and Mother were equally good to their children. This condition has always troubled me, but today is the first time I ever did anything about it."

"I'm glad you did speak of it," I answered. "Mrs. Bruce was really appreciative. I'm afraid the parent who does his part quietly and says little about it is likely to be overlooked with regard to many family matters."

"Yes," she agreed.

As parents, we should learn to study our families, to try to maintain an even balance of appreciation and to help each child to replace unpleasant traits of character before they become fixed. Too often such traits are put up with,

other members of the family and friends making excuses for them, saying, "That is just Jack; you can't make him over."

Kindly constructive criticism is most beneficial when considerately and lovingly given.

Instead of leaving the room when Mary turns on the radio loudly to the program she prefers, why not ask Mary gently and quietly, but decisively, to tone down the band music?

If June, just turned eighteen, is apt to monopolize the conversation, why not point out to her, in private, the delightful charm that is to be found in a good listener, and insist sympathetically, but firmly, that each member of any group should be given a chance to express his opinion.

And when either parent seems to be overshadowed by the other more forceful one, it might be a good plan for other members of the family to start a campaign to shower each parent *equally* with love, appreciation, and all the heart-warming compliments for which they can find a possible occasion. Surely there is enough for both.

Let us in family life, very tactfully, help each member to think

a little more about the others and a little less about himself.

Praise Children for What They Do Well

By HELEN GREGG GREEN

I BELIEVE children should be praised for what they can and do accomplish and gradually, patiently, and understandingly should be taught and encouraged to do the *important* things for which they seem to have little aptitude," said a mother.

A group of us were discussing our favorite topic of *rearing children*.

"I agree with you," another spoke up. "Our Bobby has unusually capable hands. All summer he has done such useful things! He has made shelves from orange crates and put them up in the basement for our fruit jars; and, besides this, he has painted our porch furniture."

"Didn't he get the paint over everything, including himself?" someone asked.

"Oh, no, he used an old shirt of his father's for a smock, and not a drop was to be found on his overalls and very little on the pa-

pers with which he covered the grass," proudly replied Bobby's mother. "Our Ned," she continued, "is less skillful with his hands, but he is intensely interested in music. He sings in the boys' choir, and he has a wonderful collection of records bought with money he himself earned. I have praised each child for his accomplishments in the direction in which he excels and encouraged effort in other directions, in order that neither of the boys should feel inadequate in any way."

"Yes, it is true that children differ greatly in their abilities and interests," a mother of twins agreed. "With Gene and Betty I try to remember that 'comparisons are odious' and to permit each child to stand on her own feet and follow her inclinations with, of course, some guidance from their father and me, which necessarily includes certain requirements."

How true it is that while the "three R's" and certain cultural attainments should be considered requirements for every child, the course of study which is to determine his lifework should be self-chosen—not forced upon him.

I once knew a mother who was firmly resolved that her daughter

should receive a college degree and become a schoolteacher. The daughter was a phlegmatic, unimaginative girl who cared nothing about academic subjects; in fact, she almost failed in her first year of college. But the mother had Marvelle study at home with a tutor every summer and sometimes during her brief vacations.

At last she was graduated. The mother managed to become a member of the school board in their home town, and maneuvered to have Marvelle given a teaching position in a primary school. The girl was not a success.

It would have been infinitely better for the mother, who was a well-to-do widow with ability, to have become the schoolteacher herself and to have permitted the daughter to stay at home—encouraging her to work in her garden, raise her prize tomatoes and flowers, specialize in nutrition, and broaden herself in other fields, gradually.

Is not giving a spur to greater achievement, in the field of a child's choice, better than harassing him to do the things he does not enjoy and perhaps is not capable of doing beyond a certain definite limit?

Children differ greatly in their capacities—motor control, dexterity and speed; degree and type of intelligence, endurance and persistence; imaginative qualities, emotional stability and ability to keep interested. Let us remember this

and be happy and grateful for those natural aptitudes which our boys and girls manifest, and not expect them to conform to some pattern of activity which we happen to prefer.

To a Beginning Teacher

But when you hire out to teach the youth of the land some man will say, "Do you have discipline?" meaning, "Are you bigger and stronger than they?"

Thou foolish one, all discipline is not the same discipline, but there is one kind of discipline for authoritarians and another kind for democracies. The one is the discipline of the dunce cap and the birch rod and the mailed fist, of man against man in a society whose members are responsible, not to each other, but to a master of force and greed and ill-will.

The disciple of democracy lies in the growth of the spirit. It is the discipline of respect for the right of others, of co-operation and of personal responsibility, of individual growth and understanding and of making decisions.

The discipline of authority, paradoxically, is a soft and easy discipline to obtain but the discipline of democracy, which colors and climates all the disciplines of freedom, is essentially hard and tough to live by and hard and tough to learn.

The discipline of force leads to humiliation and shame and despair. The discipline of freedom is a guide, proper and good, for the sons and daughters of free men.—FREDERICK J. MOFFITT, Chief, Bureau of Instructional Supervision, State Education Department, Albany, N. Y.

When Has the Child Learned?

From page 2

tial part of their presentations can be sure of greater learning accomplished in a shorter time. A vivid impression made in a child's mind will be retained longer, more clearly, and more effectively than impressions which are scattered and hazy.

When Has Learning Occurred?

When has the child learned? This is the summation of the learning process. Until certain information or knowledge becomes an integral part of the child, learning is not complete. Because a child has memorized information, and can use it under the direction of the teacher, does not prove the learning has been effective. But when he can take a bit of knowledge, and understand how to use it adequately in meeting any situation in which he finds himself, then he has mastered that area of learning.

Ample opportunity to apply

these principles will be found in every Sunday school lesson that is taught. Awareness in regard to the conditions of learning can help a teacher to adapt certain parts of the lesson most economically for learning.

With these concepts in mind very little place is left for rote memory work in the learning process. Beginning with familiar material and proceeding to the new material is consistent with the essentials for understanding. Using the material often and in various ways builds for more complete understanding in the child's experience. Letting the child find occasions to apply the new knowledge acquired in the light of past learning is the most practical and helpful assistance a teacher can give him.

In all teaching the understanding and application of knowledge by the learner is the ideal goal sought. Unless all phases of preparation and teaching are done with this in mind most efforts are wasted in the light of actual learning by the child.

"No man is an Iland, intire of it selfe;

Every man is a peece of Continent, a part of the maine;—"—JOHN DONNE.



BOOKS



Road to Reformation, by Heinrich Boehmer. Translated by John W. Doberstein and Theodore G. Tappers. Muhlenberg Press. 448 pages. \$4.00.

Many books have been written about Martin Luther, but we regard this one as the best we have seen. The translators and publishers have rendered valuable service in making it available to the English-reading public.

This book is a translation, with minor revisions to bring it up to date, from the second German edition of Heinrich Boehmer's *Der Junge Luther* (*The Young Luther*). After World War I the work by Boehmer, then professor at Leipzig's University, was published as one in a series of excellent books intended to inspire the German people with the biographies of some of the great and good men of their nation.

The account of the young Luther takes us up to the time of his "imprisonment" at Wartburg. According to the author, "from this point onward Luther's own life story can be told only in connection with the evangelical move-

ment, for, though Luther's later influence was powerful, after his 'imprisonment' his influence was not the only influence at work. There were others who worked beside him in a constantly increasing measure, and not seldom also against him. For the most part, therefore, the rest of his life can be viewed only as a part of a larger movement and not as that of an isolated personality." Ideas and convictions which the young monk had planted in the minds and hearts of religious and political leaders now began to sweep as a popular movement over large parts of Western Europe. His first and perhaps greatest contribution had already been made.

As the author points out in his foreword, the sources for the biography of Luther are unusually abundant. In addition to this, Luther's own writings speak out frankly, freely, and without undue discretion or caution. They are revelations of his powerful personality which were the product of the strongest inner commitment and shot through with the feeling of the moment. For this reason the

author lets Luther himself speak very freely throughout the book.

The unfolding of events that make up the heroic story of Luther is interesting to read, but more significant is the record of Luther's spiritual development: the insights that he gained, the conclusions which he drew, the convictions that took hold of him as he passed through a terrific spiritual struggle to find (rather, to be found by) a God both willing and able to forgive. Into his life came a living force which drove him onward and forced him farther and farther away from the beaten track of the old faith, for this compelled him ever and again to ask the question—in the opinion of all pious Catholics a highly impious question—"How can *I*, as an *individual*, be assured of the forgiveness of sins and thus of the favor of God?" The answer was not simple, but it is summed up in the words, "The just shall live by faith," the meaning of which is remarkably well elaborated in Boehmer's quotations from Luther.

Two chapters, *Growth of Activity and Inner Progress* and *Against the Foundations of Mediaevalism*, seem superb to this reviewer. They lead straight to the heart of the gospel and indicate

how the consequences of Luther's evangelical emphasis have reached farther than is generally recognized even among most of those who belong to the branch of Christendom that bears his name. J. V. N.

Great Christian Books. By Hugh Martin. Westminster Press. 118 pages. \$1.50.

The author of this interesting little volume is a Scotsman, a leader of the Student Christian Movement since 1914, and a pastor of the Baptist communion.

In language that is clear and vivid, and in the best literary and theological taste he introduces us to a number of the "Great Christian Books," such as "Confessions of Augustine," "Pilgrim's Progress" by John Bunyan, and "A Serious Call" by William Law. This reviewer found the outline of Browning's "The Ring and the Book" the most interesting of the eight chapters.

The great Christian books published on the European Continent or in America are missing. This is consistent with the attitude of most British scholars. They are quite sure that any great books written in modern times have been produced by Britishers.

Instead of being irritated by this attitude we ought to accept the

challenge it infers and call attention to other "great Christian books" coming from Lutheran authors, for example. The tremendous interest in Kierkegaard among thinkers of today is an example of what might happen if we Lutherans crept out of our isolation and shared our spiritual riches with our fellow Christians in the Reformed denominations.

But this is an aside. We recommend the book by Dr. Martin as an excellent introduction to a number of Christian books which all of us ought not only to read but to master thoroughly.

JOHN HELMER OLSON.

We Learn to Teach. By Hortense Storvick. Augsburg Publishing House. 146 pages. 50 cents.

"The building of personality in the presence of God is our great task." Summed up in this statement is the whole purpose of a course for Sunday school teachers such as *We Learn to Teach* by Hortense Storvick.

The author has chosen to center chapters pertaining to pupils in the characters Wigglety Wanda and Adolescent Arthur. They reflect typical junior and intermediate age children and lend a specific personality to the presentation.

Common problems of teachers of all ages are discussed in a casual and yet emphatic manner in this book. Good understanding of children as well as application of the psychology of learning are in evidence throughout the course. Stress on variety of methods of teaching is particularly helpful.

Fitting Bible verses, mottoes, and quotations throughout the book provide clever applications of principles, as well as food for thought for anyone consecrated to the task of teaching.

B. P. J.

The Cousins. By Helen Foster Anderson. Illustrations by Laura Bannon. Augustana Book Concern. 198 pages. \$2.00.

This charming story of boys and girls in a happy summer of adventure is also titled "Astrid's Happy Summer." The story takes place in a Scandinavian countryside with hayrides, crawfishing, lingonberry picking, a wedding, visits with grandmother, great excitement when a haunted house burned down, and a climax that comes during a frightening storm when the children are caught in the woods.

It was indeed a happy summer for nine-year-old Astrid and for Birget, her little lame cousin from

Oslo. It was Astrid's staunch faith and the daily massagings she administered that gave Birget courage to walk again.

This wholesome, happy book children will like and grown-ups will enjoy, too. R. P. N.

The Making of a Preacher. By W. M. Macgregor. Westminster Press. 96 pages. \$1.00.

This volume by the late Moderator of the General Assembly of the Church of Scotland is no slight, trite treatise, but a challenging analysis of the calling and the work of a preacher.

Incidentally, it is curious to note that the Presbyterians of America show a great interest in books by Scottish scholars, so perhaps it is no sin for us of the Lutheran faith to read and urge the reading of works by German and Scandinavian authors. The Lutheran Church is a young church in America. We are as yet considered by many to be "foreign." We ought to let our light shine, for we do have a light of which we need not be ashamed.

The Making of a Preacher contains five lectures by Dr. Macgregor on "An Ideal of Ministry," "The Making of a Preacher—through the Knowledge of God," "The Making of a Preacher—through the Knowledge of Man,"

"The Enriching of a Preacher through Reading," "The Theme and Quality of the Preaching Which Should Ensnue." Prof. A. J. Gossip writes a fine appreciation and brief biography of the author at the beginning of the book.

We recommend this volume to pastors. It is a little pocket mirror in which we would do well to look. It contains the observations of a man of God who had both erudition and insight, who evidently was very effective also as a "pastor" and not only as a "preacher."

JOHN HELMER OLSON.

We Have This Ministry. Church Vocations for Men and Women. Edited by John Oliver Nelson. Association Press. 93 pages. \$1.50.

This is a helpful book for any young man or woman who is wondering where in the church he might invest his life for greater fruitfulness. The vocations considered, each by a writer at home in his field, are: rural pastor, missionary abroad, director of religious education, church social worker, minister to students, college teacher of religion, military chaplain, institutional chaplain, interdenominational worker, and city pastor. Each chapter is detailed and concrete as to field, task, equipment, and satisfactions. D. N.